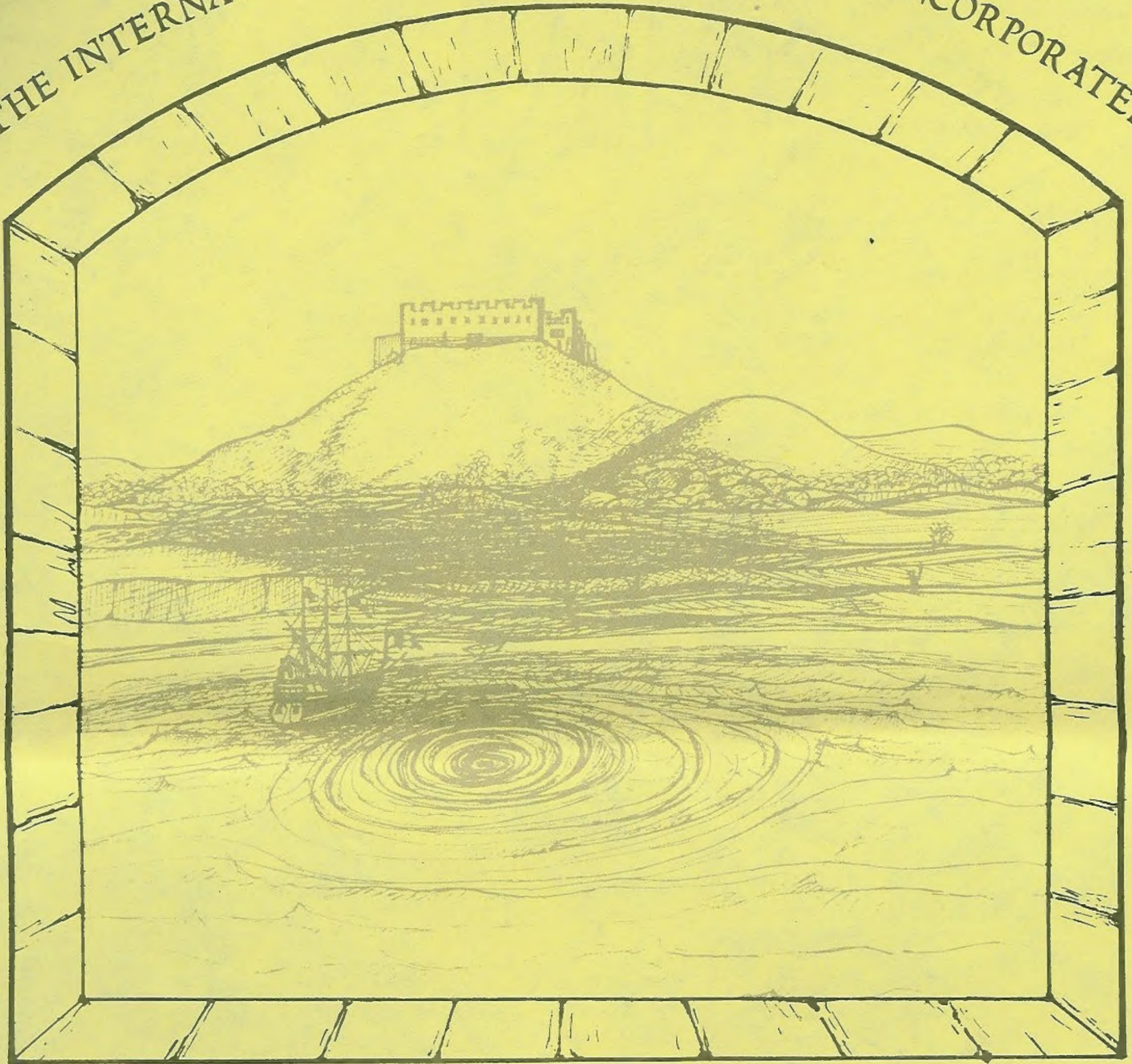


# THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

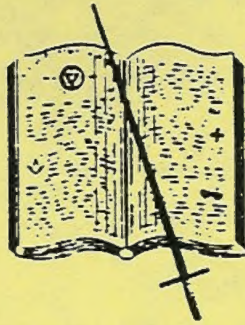
LIBER 48 A STREAM TO CROSS

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

# THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Dear Companion

Do not become a sterile academic! Reading provides you only with information ... which may be correct or incorrect!

Knowledge is gained only by your personally experiencing the thing itself.

It is not what you think you know but rather WHAT YOU ARE that matters.

Live the principles you are being taught!

Persist with the 'exercises'!

With all good wishes for progress on the Path of Realization

Sincerely in the Works

L48 I.C.

## LIBER 48

(Companions are seated in their Oratories)

### Respected Companions

Soon after we had prepared LIBER 47 we received a notice to call at the Post Office for a package too large to be placed in our box. Last Thursday we took delivery of the package and on opening it, a whoop of joy burst forth from our mouths — some of you must surely have heard it!

In that package was the entire set of translations of Saint-Martin's LYONS LECTURES which, you remember, we had started to carry some time ago but was interrupted because of translation problems.

The letter accompanying the translations reads as follows:

OSLO  
Norway

"Dear Sâr Saccas,

Please find the 'Lyons Lectures' enclosed! Taking a sudden opportunity, I worked my way through the second half of the lectures quite quickly. They were a lot easier to work with since the thought of Saint-Martin becomes clearer as he advances through the series. The fundamentals laid down in the first three or four lectures are indeed the most difficult part. Also, the translator(s?) of the first English "proofs" seem to have had an easier task in spite of a couple of real misunderstandings. I have not seen the need to make more than a few notes, but if you think there is a need, then just give a signal when you return them to me for the final print out. Please make a thorough language check since I have taken some liberty. It would be very fine if you could do this as soon as possible and return them all to me, since I may have the time now that I won't get later on.

"Indeed it's fine to see the job finished and the first lecture in print, but — please! — dear friend & brother, don't make such a star out of me for the marginal service I have done to the College. I did read the first page of Liber 34 — and I saw my fourth exam in no. 35! Be aware that I am just an ordinary student although I like to give something in return for what I get. I am

not "a scholar eminently qualified" nor, and by far, "a true initiate." Nice flowers but they drown me! If one day we meet, and I'd like to, it would be much better if you had a more correct idea about me. The credit for what has been achieved should go to the first translator(s) and not to that "final adjudicator" who's just been brushing though it all and making a few comments. My secretary, truly, has done as much of a job as have I, typing all those lectures without understanding the least. She's been marvellous all the way through.

"I have a very fine feeling about you and the College, and it has been a true pleasure to receive your communications as our work proceeded. Now the job is done, but I hope our communication will continue. I haven't yet sent in my proficiency exams since I wanted to be through with the lectures first, but I'll do my best from now on. If you have some more interesting work waiting, I'll be ready to welcome it towards the end of this year. My profane work is very demanding now, since I'm entering into new and higher functions.

"In the meantime, I pray God that he bless all your work of Light and the College! ....."

— O —

Well, nice words my friend, and we accept them with humility ... BUT a tree is known by its fruit ... and YOU can't get away from your produce! That's always the problem! What one does is always there in evidence!!!

So, dear Companions, you've heard the news! This Liber brings us to — Combustio — the seventh and last in the series of doctrinal exegeses we will interpret alchemically ... we will then either restart the LYONS LECTURES in the next Liber (49), or have a short pause with light refreshment before resuming. Which shall it be?

#182

### C O M B U S T I O

"Behold, how great a matter, a little Fire kindleth." - James 3:5

The traveller through the mountainous regions cannot fail to be impressed by the warning signs displayed so prominently during the summer and autumn, to tourists and smokers, against the careless use of matches and the production of sparks.

From the slightest spark often originates the great, sweeping, fiery blasts that have devastated whole forests and even villages and towns. So too, the traveller through the mountainous regions of the mental planes of spiritual science is confronted with the warnings of past experience against the sparks of mental and cosmic FIRE, for he knows that from the ABSOLUTE have come the tiny, embryonic, primordial sparks that are now — ourselves — sweeping, fiery blasts of humanity that have devastated whole nations and continents, and when one of these human sparks breaks away from the Hermetic unity of Humanity it becomes a flagrant source of destructive energy in itself.

#### THE DEVASTATION OF FIRE

The devastating forest fire however, clears away primeval growths and prepares the earth for the march of civilization. The FIRE of Humanity clears the stage of earth from the primeval growths and accumulations of ignorance, superstition and bondage, for the progress of freedom, liberty and expansion of Mind, Body and Conscience.

Behold how great a matter a little FIRE from the Absolute kindleth. We ordinarily conceive of Divinity as a Circle enclosing Infinity. But we also conceive a Point in the center of that Circle as the focal nucleus from which radiates the Creative Energy of Divinity in every direction. Thus in truth we are able to say: "Behold how great a matter a LITTLE FIRE POINT kindleth, peopling a chaos with Cosmos, a Universe with Solar Systems; a Planet with Men and Microbes."

But the forest FIRE consumes, and many of the forests are no longer visibly existent. Their substance has been transmuted into other forms by the consuming FIRE.

#### "OUR GOD IS A CONSUMING FIRE"

Likewise, "OUR GOD IS A CONSUMING FIRE," for as each human spark flares up for a brief moment in expression or incarnation, sweeping a considerable area of influence during the interim, the substance of its combustion is transmuted into other forms, while the LIFE, the VITAL FIRE ESSENCE OF GOD is consumed, devoured, assimilated, indrawn, or returned to the God of which it was, and is, and ever shall be, a part; consumed, or taken back into Himself, for future expressions of Himself. Thus the statement that our "God is a consuming FIRE," is simply another way of expressing the truth that in the end all Life re-enters His life. (Heb 12:29).

The old theological concept of God as a "consuming FIRE" was in keeping with the popular notion of God as a God of vengeance, revenge, hatred and punitive destructiveness. The word "consuming" may be interpreted literally; God DOES consume us — His sparks — HIMSELF, drawing us back into Him for a newer Life and CONTINUOUS EVOLUTION.

#### FLAME THE VISIBLE BODY OF FIRE

It is essential that as students of the Sacred Science, we get the right idea of FIRE, that has been mentioned and explained so many times during

these lectures of instruction. FIRE is the vital essence of Divine Life and Creative Energy. FLAME is but the visible body of FIRE. It is the result of combustio or the reaction of FIRE upon the Elements. Thus FIRE manifests:

- (a) Visibly, in the process of combustio, as evidenced by the presence of Flame; and -
- (b) Invisibly, without the presence of Flame, as evidenced by the products of combustio alone.

In this latter concept we learn the truth of the ancient doctrine of the "ever burning FIRE", the SACRED FIRE which was never extinguished. This is none other than the Divine FIRE which incarnates in every Human Form, ceaselessly burning therein, inextinguishable, for though we may ruin the earthly Temple wherein it burns, when that Temple is no longer habitable, the FIRE simply returns to its Divine Author and Source.

FIRE IN THE CONSECRATED ELEMENTS                      From this appreciated truth, came the symbolism delineated by the functions of the Vestals in the ancient temples, the doctrine of the Eternal FIRE, and the use of the Sanctuary Lamp common to many religions, but now used in the Roman, Greek and some Anglican Churches to indicate the Real Presence reserved in the Tabernacle on the Altar. What "Real Presence" ? Not the corporeal bodily presence of Divinity as ignorance has come to obscure the great truth embodied, but the Real Presence of the Eternal FIRE of the Absolute, the FIRE crystallized, epitomized and actually present in the incarnation of the Christos in our Planet as the Indwelling Spirit of Mother Earth, in the Elements after consecration.

That this is the real truth is shown by the words of the Master Jesus when he spoke of destroying the Temple and rebuilding it again in Three Days. JOHN 2:19 "Jesus answered and said unto them, Destroy this Temple, and in three days I will raise it up."

Then said the Jews, forty and six years was this Temple in building and thou wilt rear it up in three days?

BUT HE SPOKE OF THE TEMPLE OF HIS BODY.

Everywhere in the Bible, Old & New, God, Jesus, the Prophets and the Apostles speak of the Human Spark as the vital principle of the Human Temple. It is shown with exceeding clarity in the miracle recorded in Daniel Chapter three, regarding the burning fiery furnace of Nebuchadnezzar, the King of Babylon.

As often stated, occultism takes no cognizance of so-called "miracles" nor does it entertain them seriously for one moment. It is the duty of the occult student to seek the HIDDEN cause of every visible effect. In view of our teachings regarding FIRE, let us see how this apparent miracle which has been

preserved in the Jewish scriptures may be understood.

CHALDEAN ORIGIN OF ANCIENT TEACHINGS      In the first place it is of Chaldean origin, whence so many of the events recorded as relating to the Creation, the Flood, etc., have come. *Chaldean mythos is essentially based upon definite occult and spiritual concepts*, dating from a time when Humanity was much younger than now, and closer to its original source of separation from the higher anthropoids and mammals.

BABYLON, was the so-called "Mother of Nations" after and to a certain extent co-eval with EGYPT of which it was really a province.

Thus, Babylon, was the Mother, or Womb, represented in occultism by CHAOS. Incarnate in CHAOS before Creative Energy had become manifest was the KING, the ABSOLUTE.

From the KING or ABSOLUTE emanated the FIERY BLAST or mental concept of the KING'S Mind, bringing order out of Chaos.

The FURNACE is the Solar System, into which the Virgin Spirits after differentiation from the body of God are cast through Involution, to work out through evolution at the King's command, after the test by FIRE OF EXPERIENCE and incarnation.

The heating of the furnace, one seven times more than it was wont to be heated is the seven Evolutionary Globes, heated or acted upon by the Seven Elements (four known and three unknown to physical science) and the Seven Principles of Man, all of which can be altered or transmuted by FIRE.

The SERVITORS were the ancestors of the present Humanity now evolved to planes as "LORDS".

Into this "FURNACE" of the Solar System were thrown the Four Elements of "Spirits of the World" in the Solid (Earth), Fluid (Water), Gaseous (Air), and Fiery (Spirit) states.

From the combustio in the Alchemical Furnace thus described resulted the *manifestations* of FIRE, the THREE FIGURES, SHADRACH, MESHACH and ABED-NEGO, - HEAT, FLAME and LIGHT - which combining, showed to the KING his perfect expression in the FOURTH FIGURE WHICH IS "LIKE THE SON OF GOD" — surely a strange statement for Jewish Scriptures if it is to be taken literally.

But the words mean just what they indicate; the FOURTH FIGURE WAS the "Son of God" meaning the Son of the King, the Absolute when understood Hermetically: MAN, the EX-PRESSION OR SON OF GOD, MADE IN HIS IMAGE. Therefore indeed does the King hail them after the test by FIRE as servants of the Most High God — Himself — and welcome them — the purified spirits back to Himself after their involutionary and evolutionary

trials, just as was stated at the start of this lecture.

FIRE MUST have, and the Divine FIRE DOES GIVE:

- (1) HEAT. In the bodily temperature and the tangible presence of heat in the process of thought or mentalism, seen especially when quick thought or cerebration is required.
- (2) LIGHT. Of Reason, Intelligence, and the Auras.
- (3) FLAME. Of Passions, Desire, and the Combustive processes.
- (4) SMOKE. Of clouded judgement resultant upon unbridled passion, and surrender to appetites and things of the senses.
- (5) ASHES. Of desire, and the physical refuse of bodily combustion.
- (6) PAIN. From its misuse; the misuse of desire functions. (Evil deeds).
- (7) PLEASURE. From legitimate use of Desire and higher spiritual functions. (Good deeds).
- (8) WARMTH. Of satisfaction that comes from harmonious vibration in consonance with Nature's Laws.
- (9) SPARKS. In quick, thoughtless words and deeds that may cause social conflagration.

FIRE is the active dynamic principle of THOUGHT, classified as:

- (a) CREATIVELY CONSTRUCTIVE; as when God spoke and the worlds came into being.
- (b) CREATIVELY DESTRUCTIVE; as when from Man, thoughts spoken or written kindle among the nation and peoples.

FIRE is PURIFYING:

- (I) In the HEAVEN WORLDS, where in Purgatory it purges the EGO of the accumulated dross of the late Incarnation.
- (II) In COSMOS; where it separates through the process of Putrefactio the chemical constituents of a given substance, that they may recombine in their original purity and electrical natures, with their proper affinities.

- (III) In the HUMAN BEING; through the Blood, which cleanses and vitalizes every part of the bodily organism, removing all the vicious elements of the human cell community.
- (IV) In the NATION; where by concentrated thought process it clarifies society of the vices or vicious elements of the social fabric or organism.

Referring back to classification (III), the Blood, if we stop for a moment to consider the ruddy glow of fresh blood, and the dark, viscous, heavily laden constituency of veinous blood, realizing that the stoppage of its flow means physical death; that the continuance of its flow means LIFE; that it carries the active oxygen to every part of the human organism; that it also carries away the ashes of combustio, then we shall also see that the blood is in reality the stream -- not the FIRE -- (for FIRE is the invisible active potency and agent,) but a stream of LIQUID FLAME coursing through the system, penetrating to every remote part of the same.

We have said that our God is a FIERY EMANATION of the Absolute. We also know that Fire must give LIGHT. The proof of the first statement is found in the latter for in 1st John 1:5, it is distinctly written:

"This, then is the message which we have heard of him and declare unto you, THAT GOD IS LIGHT..."

Knowing this then, and with the thought that even Light itself is a manifestation of FIRE and God, well may we exclaim in adoration of the Sun of our Solar System, one of the many Suns in many Solar Systems, as did the FIRE worshippers of old who were, after all, not so far from the truth, even as instructed by the Prophet Isaiah (Isa. 24: 14-15) "Then shall they lift up their voice, they shall sing for the majesty of the Lord..." "Wherefore GLORIFY YE THE LORD IN THE FIRES."

And even as I began this lecture with the illustration of the forest FIRE, and knowing as we do that much of the Scriptures consists of parable, we shall gain a new understanding of the words of the Prophet Jeremiah when he says (Jer 21:14) "But I will punish you according to the fruit of your doings, saith the Lord, and I WILL KINDLE A FIRE IN THE FOREST THEREOF (THE BODY) AND IT SHALL DEVOUR ALL THINGS ROUND ABOUT IT."

And if any here say this is a metaphor, let him also read the saying that is written by the same Prophet (Jer 20:9) "But his word was in mine heart, AS A BURNING FIRE SHUT UP IN MY BONES."

As a further evidence of the spiritual potency of FIRE, St. Luke informs us in his Gospel that John said to the multitude (Luke 3:16) "I indeed baptize you with water, but one mightier than I cometh ... and he shall baptize you with the Holy Ghost AND WITH FIRE."

**FIRE: DIVINE AGENT**

*FIRE is a Divine agent and potency and comes to earth from higher spheres of being.* This is also shown by St. Luke in his description of the rebuke given by Jesus to James and John for their misunderstanding of the divine nature and power of FIRE, when they asked (Luke 9:54) "Wilt thou that we command FIRE to come down from heaven and consume them, even as Elias did?"

And furthermore, that FIRE DOES COME DOWN as it were, or manifests on the physical plane as a spiritual agency, is shown by the fact recorded in Acts 2:# where it is written of the Apostles; "And there appeared unto them cloven tongues LIKE AS OF FIRE and it sat upon each of them."

No better description or argument can be given as to the truth of our necessary purgation by the invisible FIRE in the after death state, than that contained in 1 Cor 3:13, where it is written:

Now if any man build upon this foundation gold, silver, precious stones, wood hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by FIRE and the FIRE shall try every man's work, of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; YET SO BY FIRE.

KNOW YE NOT THAT YE ARE THE TEMPLE OF GOD AND THAT THE SPIRIT OF GOD DWELLETH IN YOU?"

In other words, Man being essentially Divine in his spiritual nature, must have the error purged from him by the action of the Divine or Invisible FIRE although he himself cannot be possibly "lost" or destroyed. The Temple must be purged of all works not built upon the one stable foundation of reality. When the veil in the Temple of desire is rent asunder in the Astral World, and Man realizes the futility and illusion of desire as pertaining to the things of the world, worldly, then will his works be tried by FIRE and only that will survive which is built upon truth and permanency, instead of illusion of gold, silver or material desires.

Especially does this hold true in these days of social unrest. We are hearing and seeing the mutterings of those who suffer under the injustice of our present industrial system and already the conflagration has been started.

We are surrounded by the true FIRE at all times. Who has not felt the burning of conscience, the flames of temper, the smoke of befogged judgement and all the other attributes of FIRE?

Let us remember that many times these burnings may come from the touch even of angelic beings, for is it not written (Heb 1:7) "He maketh his angels spirits, and his ministers a FLAME OF FIRE" ?

Let us each so cherish and fan into full Flame the Divine Spark that is within each of us — that IS each of each — that we may awake to the realization of our responsibility as Custodians of that PURE FIRE that burns without wound, only to purify us that we may enter into that ultimate realm of FIRE, our GREAT CENTRAL FLAME, withstanding the terrific vibrations therein, of which place it is written that Man may not see the face of God and Live; where is the Throne of purest Gold of Alchemy and the sea of Molten Glass through which Macrocosmos reflects Himself as Microcosmos. Man indeed shall not enter there nor can Man see the face of God and live, but Man is a thing of the earth, and by that time earth will have been left far back in our evolutionary progress and we shall stand before the Gates of the City of Sarras, ready and willing to be indrawn by the breath of that God — our complete selves in UNITY — which is the consuming FIRE — which will then vibrate as the result of our united vibrations, and into which we enter as drops of water into the ocean, yet preserving that individuality which has been so laboriously earned throughout our aeon-old pilgrimage.

The ABSOLUTE is *ESSENTIAL FIRE*.

The Supreme Being is the GREAT FIERY EMANATION.

The Solar God or Logos is the LESSER FIERY EMANATION.

Angels are SPARKS who have completed their mundane evolution and are now in the Hierarchal grades.

Ministers are the LORDS OF THE HIERARCHIES who, as FLAMES are the manifestations of Deity in actual control, guidance and direction of His world.

Man is a *Spark* in process of evolution into *Flame*.

—o—o—o—o—o—o—o—o—o—o—

#### INVOCATION TO THE FLAME

I CALL UPON THEE, O LIVING GOD, RADIANT WITH ILLUMINATING FIRE! O UNSEEN PARENT OF THE SUN! POUR FORTH THY LIGHT-GIVING POWER AND ENERGIZE THY DIVINE SPARK. ENTER INTO THIS FLAME AND LET IT BE AGITATED BY THE BREATHS OF THY HOLY SPIRIT. MANIFEST THY POWER AND OPEN FOR ME THE TEMPLE OF ALMIGHTY GOD WHICH IS WITHIN THIS FIRE! MANIFEST THY LIGHT FOR MY REGENERATION, AND LET THE BREADTH, HEIGHT, FULLNESS AND CROWN OF THE SOLAR RADIANCE APPEAR, AND MAY THE GOD WITHIN SHINE FORTH!

— Comte de Gabalis

# FRATERNITAS ROSÆ CRUCIS

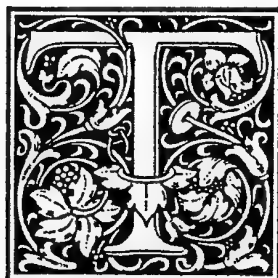
Rome London  
& New York



No 183

## THE KUNDALINI

*"His word was in mine heart as a burning fire shut up in my bones. Jer., xx; 9.*



HIS particular complaint of the Hebrew Prophet Jeremiah, after his ill-treatment at the hand of *Pashur*, whom the Prophet renamed *Magor-miss-abib*, expresses a vital factor in all spiritual experience that has been strest to some extent in cult literature, but left unrecognized by Christian or Jewish Scriptural exegetists,—the "*Fire in the bones.*"

Altho the Fire Doctrine is everywhere present in both the Old and New Testament Scriptures, little or no emphasis is ever placed upon it in orthodox interpretation and instruction. The reason undoubtedly is, that the Church has, for so long a time, been minus the esoteric or inner spiritual interpretation and insight, that it has come to regard the references to fire as purely symbolic in their application.

Nevertheless, this Fire Doctrine is far older than Christianity and at the same time it is, essentially, the vital principle of Christian mystical understanding, which is the understanding of the spirit, rather than of the letter of the law. The Principle of the Invisible Fire confronts the student of comparative religion at every turn.

The word *Kundalini*, referring to the inner secret fire in each human organism, has come down to us from remote antiquity and has been preserved to us thru the researches of orientalists. The Hindus have incorporated the *Kundalini* in their philosophy, but the instructions for its active expression and function have borted closely upon the usual recourse to sexual considerations characteristic of East Indian teachings. Unfortunately, these sexual associative concepts have been perpetuated unnecessarily by occidental cultists.

Among the Easterns, *Kundalini* is usually referd to as the Fifth *Shakti*. In their literature, *Kanya* (virgin—Virgo, the sixth zodiacal sign) indicates *Shakti* or *Mahamaya*. In the occident, *Kundalini* is usually studied or treated of in an isolated manner. This does not convey the true intent or significance, which can be had only thru an understanding of the entire group of *shaktis*. For instance, *Kanya* alone, represents the sixth *Rashi* and alludes to the six primary natural forces or powers.

The six *Shaktis* are,—

- 1 *Para Shakti*, Supreme Power, in which are incorporated the powers or energies constituting Light and Heat.
- 2 *Jnana Shakti*, Intellectual Power, in which are included Wisdom and Knowledge. This *Shakti* operates in a dual manner, first to give the mental translation of sensations; to recall previous ideas thru the function of memory; to develop in each of us the laws of association and to bring out in each of us the concept of self.  
Second, to make possible the functions of clairvoyance or clear sight, and psychometry or tactile perception.
- 3 *Ichchha Shakti*, The Will Power, manifested thru nerve control and muscular response.
- 4 *Kriya Shakti*, The Power of Thought and its phenomenal projection and external realization.
- 5 *Kundalini Shakti*, which Blavatsky defines (partially) as follows: "The power or force principle which everywhere manifests in Nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that "continuous adjustment of internal relations to external relations", which is the essence of life according to Herbert Spencer, and that "continuous adjustment of external relations to internal relations", which is the basis of transmigration of souls, *Punarjanman* (Rebirth), in the doctrines of the ancient Hindu philosophers. A Yogi must thoroly subjugate this force or power before he can attain *Moksha*.
- 6 *Mantrikka Shakti*, This may be interpreted as the Power of Letters, Speech or Music. Students of the Kabala will, perhaps, understand this Power better than the average student, when they recall the Kabalistic formation, meaning and power of the Single and Double, Male and Female letters of the alfabet.

The first of the *Shaktis* has been the subject of scientific investigation. The second and third *Shaktis* have been and are being (altho unintentionally so) investigated thru philosophy and psychology. The fourth *Shakti* is being investigated thru psychical research. The fifth *Shakti*, with which we are immediately concerned, has formed the essential or vital principle in all personal spiritual development of the higher order, from primitive times. The sixth *Shakti* is little or not at all understood in any scientific sense, and is merely a subject of hypothesis and conjecture altho it is known to be a reality.

Collectively, the six *Shaktis* named, are synthesized in a seventh, *Dairi-prakriti*, the Astral Light or "*Light of the Logos*." Incidentally, Blavatsky claims that the "six names of the six Forces (or *Shaktis*) mentioned are those of the six Hierarchies of *Dhyan Chohans*, synthesized by their Primary, the seventh—who personify the Fifth Principle of Cosmic Nature, or of the "Mother" in its mystical sense. The enumeration of the Yoga Powers would require ten volumes. Each of these Forces has a living Conscious Entity at its head, of which Entity it is an Emanation."

The *Kundalini* is unknown to occidental or, for that matter, any academic anatomists in their professional capacities as such. Therefore, we shall not attempt an explanation along intensive anatomical lines of thought. Simply speaking, there are three main paths or highways along the human spine. They are termed the *IDA*, *PINGALA* and *SUSHUMNA*, respectively. *Ida* is situate on the left, and is said to be feminine and negative. *Pingala* is assumed to be positive and masculine, and on the right. The *Sushumna* lies between the two.

In Hindu esoterism, the *Sushumna* represents the Ganges. In Christian esoterism, the *Sushumna* is represented by "that great river Euphrates." *Ida* is represented by the river Gihon, which "compasseth the whole land of Ethiopia" the dark land, symbolizing the dark (or lower, pelvic regions). *Pingala*, in the human geography is Pison, "which compasseth the whole land of Havilah,

*where there is gold*" signifying the heart, ruled in astroscience by Leo, the metal of which is Gold. The fourth river of Scripture is Hiddekel, now known as the Tigris, which, according to the Genesiac legend "goeth toward the east." The east represents the "source of light," the head, which is Christ, and in Christ or Eden all four of the Genesiac rivers have their origin.

The fourth river, which goeth toward the east, is the river of life in the spinal column. *Ida* and *Pingala* figuratively intertwine about the *Sushumna* like the serpents on the Caduceus of Mercury. Where the tails of the serpents join, at the base of the Caduceus (spine), is the point where the philosophers affirm that *kundalini* has its place of birth, and from whence it arises, in an annular, serpentine manner up the spinal pathway. At the spinal bases, this phase of energy is assumed to lie coiled in about three and one-half turns.

In the average man and woman, unawakened, the *kundalini* functions but slightly. Some of our intuitional and psychical characteristics may be said to be due to its activity, but its usual condition is one of latency or dormancy. Philosophical physiologists affirm that *Ida* "nerves" have their origin in the left testis of the male, and *Pingala* in the right, and in corresponding ovaries in the female. It is hardly correct in our opinion, to assume that a non-organic force center can have "nerves" in the anatomical sense. It would be more correct to state that the lines of force which culminate in the center called *kundalini* have their ramifications in the gonads mentioned.

According to the Scriptures the four rivers of *Genesis* met in Eden. According to some philosophers *Ida*, *Pingala*, *Sushumna* and the central Tigris also meet in Eden, the head or Christ of the individual organism. Orientals teach that thru the upper palate a "nectar is distild from the brain" under proper circumstances, this nectar having wonderful powers of spiritualizing and vitalizing efficacy. To bring this about, one is taught to concentrate upon a point in the forehead just between the eyes, over the bridge of the nose. At the same time, the tongue is forst back firmly against the palate. The mind is to be held in a positive state. Then, by corresponding breaths, the energy is to be drawn from *Ida* and transfered to *Pingala*. From *Pingala* it is to be directed to *Sushumna*. If this effort is successful, *kundalini* will be releast and will rush with force and power up the spinal pathway to the brain, endowing the subject with marvelous creative mental powers.

In the process of rising in the human organism, the *kundalini* is assumed to vitalize and awaken the various *chakras* or centers until it reaches the brain, from whence it distils the nectar which is retained within the body and rejuvenates, revitalizes and regenerates the initiate. Cosmic centers are alleged to be opened up during the process recited.

Such, in brief, is the general notion of the *kundalini*, as taught with many amplifications and astounding claims, by orientalists. Naturally, from an anatomical standpoint the claims are pretty apt to be unsustained. However, the *kundalini*, aside from the fanciful physiology with which it has been erroneously invested, is a *fact* that has been demonstrated many times over, in the very last places the average person would expect—the *monasteries*.

While the *kundalini* represents creative power that is largely supprest and repress due to the predominant activity of the normally sexual creative center, it functions to some degree in every normal person. Some pseudo occultists teach that sexual repression is conducive to greater mental creative faculties, but facts do not bear out these claims. Persons of both sexes, of widely recognized creative ability in mental and spiritual fields of endeavor, have also been known to be more than ordinarily active sexually. Many clergymen of undoubtedly remarkable spiritual attainments have been unusually active on the physiologically creative plane.

Also, many of the most noted geniuses in art, science, philosophy, letters and adventure, have been mental marvels, yet notoriously incontinent. History, criminology and biography record their careers and achievements. Careful investigation does not show that it is a matter of continence or incontinence, cult claims to the contrary notwithstanding. The essential thing in the awakening and development of the *kundalini* is the factor of WILL.

There is a difference between spiritual *power* and spiritual *insight*. There have been many men of remarkable spiritual *power*, who have swayed thousands to the higher life and who have made the world wonderfully better because they lived in it. Yet these same men have in many instances, been singularly narrow-minded intellectually, narrow-visioned, and what the world called bigoted, even tho it excused and pardoned the bigotry. In the medieval period many men sentenst their fellow men to the flames under the firm belief that by so doing they were pleasing Almighty God.

The development and quickening of the *Kundalini*, that sleeping, serpentine, subtle force-energy that creeps upward, stimulating into activity the hitherto unawakened spiritual centers of power at definite intervals within us, does something more than give us spiritual *power*. It gives the initiate *creative insight*. This, the monks of many religions, Christian, Tibetan, Indian and others, have found, in practising the monastic life, not always thru celibacy, but thru meditation, and the exercise of an awakened will power.

To such have come moments of spiritual exaltation, that they discovered to their amazement, they could maintain and function at will. In this mental status of inner illumination they not only saw *into* the life and virtue of things, they also saw *how to accomplish* the very things they saw. Some initiates find it not at all unusual to experience moments of great spiritual exaltation, when all cosmos seems to pass in review before them, but such moments, while valuable, are fleeting, for at best they cannot accomplish much of permanency.

The awakened and aroused *kundalini* however, not only elevates the initiate to a notable point of spiritual insight and power; it *holds him there* and enables him to function his mental creative energies on that plane. It is from such a plane that the seeming miracles of well known avatars and Messiahs have been wrot. It is from such planes that men and women have been able to see out and over the present into a future, that they were also able to shape and guide the lesser pilgrims into.

Where does the *kundalini* have its actual source? Not *in* the gonads or vital glands of both sexes, for these have, under necessary surgical operations been extirpated, yet it has not robbed the patient of the ability to develop, awaken and function his *kundalini* powers. For ready reference, the *kundalini* is, usually associated with the gonadic functions and vital powers, but this association must be understood as a secondary characteristic. The *kundalini* has its actual origin in the coccygeal gland, one of the endocrines, anatomically located, but little understood. Injury to the coccyx *has* prevented otherwise earnest students under specific observation, from making any progress in the awakening of the *kundalini*.

The above affirmation is seemingly borne out by the observed fact that in several cases of injury to the coccyx (tip of the spine) a markt decrease in the functional powers of the gonads has been definitely recorded. The *termini* of the spinal pole represent the two extremes of the creative plane, the lower or organic, and the upper or mental. Brain children, in the form of realized ideals are permanent. Physical children on the organic plane live their allotted spans of life and give place to others.

*Kundalini* is symbolically pictured as the coiled serpent, from the annular method by which its rising manifests. This brings vigorously to our minds the *Genesisiac* legend of the serpent, coiled in Eden around the Tree of Life and the Tree of the Knowledge of Good and Evil. The spinal pole is the human Tree of Life, for the real life that ascends and is present therein at all times, does not inhere in the substance of cortex or tissue but in the essence thereof as the Internal Fire. The Serpent deceived Eve, and thru Eve, Adam. The creative force in each human being, thru the operation of the senses, deceived man into the concept that sense gratification was the only method of procreating his species. Consequently, *Man Fell* from the spiritually mental plane of creative activity to the spiritually physical plane. He lost his spiritual consciousness in becoming *self-conscious*, and the *Apple of Illusion* made him indeed as the gods, knowing good and evil, but it also made Man a slave to sensory illusion and delusion.

But the serpent in *Genesis* paid a penalty for his seduction. Allegorically, it was ordered that Man should bruise the serpent's head, with his heel. Figuratively, the serpent was to be kept under foot—kept down. The serpentine Fire of *kundalini* has been kept down for ages upon ages. But few have reached a degree of real initiation that has enabled them to function their individual *kundalini* to any perceptible degree, yet it has been and is being accomplished.

The awakening of the *kundalini* produces effects that will be almost immediately noted, so different do the initiate's reactions to primal impulses and the influence of environment become. Without specific intent to have it so, gradually the initiate's outlook on life becomes perceptibly tinged in a way clearly different from what has constituted the form of his experience. He does not function in the Power of the *kundalini* at once. He feels and notes its influence and this influence varies, as, one after another, the several *chakras* which form the subject of the next lesson, unfold or inaugurate their individual activities.

The full effect of *kundalini* is not felt or observed phenomenally, until and unless it has effected in the brain the mystic Marriage known to initiates. The union of two potent force-units therein bridges over the gap that has existed since man's cerebral organism assumed its known shape and form. From the *Old Serpent of Antiquity*, *kundalini* becomes, when it emerges supreme, the *Master Pontiff* or Bridge Builder.

It will be seen therefore, that Man has within himself, the ever-perpetuating Tempter that caused his primitive so-called "Fall" and the punishment of this Tempter will be its obligation to restore Man to his primitive place and state of consciousness, plus all that he has gained thru evolutionary experience in the aeon-long interim. The seeming "Fall" of Man will ultimately result in his "Uplift" and the *kundalini* will become the universal "Lion's Paw" that raises him to his former and now better estate.

*Kundalini* functions to a limited extent in every human being, thru the individual autonomic vegetative system. But it does not and cannot function actively as an independent organ-center until it is freed from its confinement by the act of volition on the part of the sincere initiate. No systems of development undertaken in unison will help in the awakening of *kundalini*. Each awakening must be and is an isolated experience and an individual process.

No unnatural practises are required in awakening the *kundalini*. The only objective feature is that of diet, which should be carefully planned for the period during which active and positive efforts are being made to free the *kundalini* from its erstwhile imprisonment. This diet should be so calculated as to reduce all stimulants in the shape of highly spiced, seasoned or flavored foods to a minimum. Stimulants of all kinds should be avoided. Tobacco and coffee should be laid aside during such time of development, for while the essential bases of each might not be deleterious in moderate usage, all toxins should be kept from heart and circulation and the blood made as pure as possible, thru the use of pure fruit juices. The latter should be used as freely as can be, without producing acidosis or hyperacidity, which they occasion in some systems.

Anatomists know the existence of the coccygeal gland and some researchers into endocrinology have learned a bit about the character of its secretion, but all admit that further than this, little is known of its *complete purpose* and *function*. The coccygeal gland is located near the tip of the coccyx, in a small tendinous interval formed by the union of the *Levator Ani* muscle just above the coccygeal attachment of the *Sphincter Ani*. It is a small conglobate body (*con*-with, spherical, globular). Nerves pass into it from the Sympathetic. It is of about the size of a millet seed: Its secretion is clear; not stained by chromic salts. Anatomically it rejoices in the name of *Glomous coccygeum*.

The textual allusion to the "fire in the bones" is more than a simile. It is the statement of a definite fact. The initiate, when his individual *kundalini* is fully awakened has no definite physical sensation that is extraordinary. He has, however, many new sensations while the hidden or serpent fire is

making its way actively and vitally upward. It cannot be otherwise. A patient who has been confined to his bed for a long time, finds a multitude of new sensations when arising and beginning to exercise muscles that have long remained dormant. When *kundalini* awakes, new centers of vital function in the correlation of the etheric and astral vehicles with the physical, sensations of an unusual order, are bound to be felt.

The effect is, however, not all unpleasant. On the contrary, it is the feeling and sense of new life. Not the old life renewed, but *new* life, a kind of life and vitality one has never before experienced, and for which, therefore, he can find no words of adequate expression. In the bones themselves is this new sensation most apparent. Not the ache that comes preliminary to influenza, but a *quicken*ing and that gives one an effect of springiness throughout the body as one walks. Possibly the old Prophet personally knew what the "fire in the bones" really meant.

Force, improperly applied or harnessed, is destructive. Have you ever seen a serpent, enraged, rear on its coils and lunge forward in a vicious strike? Have you ever watched a man becoming angry, grow hotter and hotter until suddenly it seems as though he reared back and verbally struck his opponent. Of such, we sometimes say, the heat or fire has gone to his head. It really has. And it is an excellent example of *kundalini* temporarily breaking through its confines and unrestrictedly manifesting itself in the excess of energy it applies at a time when unusual mental stress of the combative type has temporarily weakened the control under which it is normally suppressed. Modern knowledge of endocrinology has shown us that, at times, some glands supply excess secretion thrown into the blood stream, that arouses our instincts of combativeness and gives us courage when we require it.

*Kundalini* acts in a similar manner through the source in which it normally reposes. Some seers have alleged that they can even hear the "hiss" of the *kundalini* serpentine as it arises, but occidentals will take such allegations *cum grano salis*. However, the visible effects of uncontrolled force in the human machine do take on the semblance of the serpent's motions and it does not require an over vivid or active imagination to hear the hiss that should, seemingly, accompany them.

In beginning the process of awakening the *kundalini*, initiates place the physical body under definite discipline. Not of an *outré* type but in a perfectly normal, healthy, sane way. *Kundalini* is suppressed in each of us because the physical body is undisciplined and dominant. When the physical vehicle is under definite discipline, *kundalini* has an opportunity to express itself and grows as opportunity extends, until it becomes an independent psychical organism by itself. The discipline referred to is one of wholesome thoughtfulness, in keeping the mind clear from temperamental outbursts, excess or sensuous enjoyment through any of the avenues of sense perception, surrender to emotions of the moment and the maintenance of self-control at all times.

*Kundalini* is usually spoken of as an internal fire. It is therefore an invisible fire. All fire is invisible. Flame is merely the visible factor of combustion. It is a visible *evidence* of combustion. But all combustion does not produce visible flame. The internal combustion resulting from oxygenation does not produce flame in the ordinary sense of the word. The internal process is somewhat analogous to the form of combustion produced when some basic acid like hydrochloric, nitric or sulfuric attacks wood, paper or other substance. We see the charred result and we say the acid has burned its way. It is quite true. In the chemical action there has been true combustion.

*Kundalini* operates in much the same way. It does not burn its way like a material chemical substance or agent, but it *does burn its way*. What does it burn? We may observe that it operates on the inner planes and functions in an ethical manner. Are our vices and shortcomings then, mere ethical values without substance, that *kundalini* can burn, for it is the burning away or purging of the dross and the gross in our composition that is the primary office and function of *kundalini*.

Those who have ever experienced travel on the Sahara Desert or other eastern wastes know the terror of the *Khamsin*. It is a hot wind that scorches

and seems almost to consume all that it contacts. Unless adequately protected, living things are withered up in the fiery blast. Now one cannot *see* this wind but one does *feel* it most powerfully. It cannot be handled, examined, subjected to chemical analysis or labelled. But for centuries it has been a tremendously real thing in the lives of natives and wanderers of the desert. No one doubts its presence, power or effect.

I sometimes feel that *kundalini* is like the *Khamsin*. We cannot see *kundalini* physically, altho initiates who have developed their individual powers of insight have seen what appears on first observation to be a dullish, annular mass, slowly emerging from the spinal base and lower pelvic basin. From a dull neutral color it becomes a murky, opaque red, then to reddish-brown and gradually manifesting a series of color gradations analogous to the spectrum as it increases in strength and its emergence becomes more and more complete.

Altho we cannot *see kundalini*, yet we can *feel* it, and once we have recognized what it is we cannot possibly mistake its presence or its power and its effects, for they work a revolution in our ordinary hum-drum lives. The fully awakened *kundalini* makes us—not supermen—for this is a much-abused and almost meaningless term, but fully developed, awakened and completely efficient men and women, as far as it is possible for us to go in the present wave of human evolution.

*Kundalini* burns, like the *Khamsin*, thru its *fiery energy*, as it rushes like a blast up the spinal tree of Life, vivifying and stimulating into activity the several psychic or spiritual centers or *chakras* as it goes. The well equilibrated student of esotericism will not and does not seek phenomena of a supernormal or supernatural order within or without himself, yet he knows that as he progresses in spiritual and psychological unfoldment he can reasonably expect a manifestation of conditions that have not previously been a part of his consciousness or active environment.

*Kundalini* gives to the really sincere and intensive student or "Disciple of the Path", a new environment both inwardly and outwardly. It creates a new heaven in his head and a new earth in the lower anatomical structure, because both become purified and freed from the accretions and accumulations of years of illusion, unsatisfied desire and false perception. These clog the mental and spiritual faculties like the accumulation of rust inside an iron water pipe that little by little decreases the power and volume of the flow of water.

The *neofite* or "young plant" cannot begin the awakening of his *kundalini* at first. This can be undertaken only after the Disciple has been for a considerable period of time upon the Path. This time period is necessary, for the study and understanding of any truth, but more especially esoteric truth, theoretically, is vastly different from the personal consciousness of it thru practical realization. This practical realization, at least in part, is a necessary feature of the disciple's progressive unfoldment before he can hope, with good success, to undertake such an organically and philosophically complicated process as the stimulation and awakening of the *kundalini* energy.

When *kundalini* awakens, it draws heavily upon other vital forces and energies of the body, just as the human embryo draws heavily upon the vital forces and energies of the mother during the process of gestation. *Kundalini* requires a similar process and period of gestation ere it can be awakened as a well ordered and properly controlled force. As its base is definitely located in an endocrinal source, we must remember that all the endocrines physiologically act more or less in unison. Sometimes there is partial conflict according to the hyper or hypo function of a given gland or set of glands, but, generally speaking, they form an interlocking directorate in the human organism, and demands made upon one, are assumed in a sort of *pro rata* manner by all, somewhat like insurance underwriting methods in vogue in the business world.

Like the infant newly born, *kundalini* requires a certain period of dependence upon the other vital forces of the body ere it comes into its own. It must be "nursed", as it were. Ultimately it becomes a strong and lusty offspring of our inner forces and serves as the energy-link between the physi-

cal and psychological centers of the human organism. Man it must be remembered, is a most complex organism. Solids, liquids and gases play their parts in chemical function. But to solids, liquids and gases there is a further, invisible feature, the *effluvium* or invisible *emanation*.

The concept of emanations does not require the exercise of imagination. We know that metals and minerals, even liquids are radio-active, i.e., they emanate infinitesimal portions of their substance that are absolutely impalpable to sight or touch, but are, in some cases objective to the sense of smell. Psychometrically they are quite evident. With scientific facilities, their presence and phenomena are easily apprehendable. This same is true of the solids, liquids and gases in the human economy. Therefore, *kundalini* can be quite easily understood from a theoretical standpoint, at least, when we visualize it as an energy-effluvium inhering in and emanating from a positive energy-center at the very base or root of the human Tree of Life.

We cannot see perfume, but we can smell it. Therefore most positively we affirm its existence. Invisible, yet it makes a profound impress upon just one of our organs of sense. *Kundalini* makes a powerful impress upon many of our senses, inner and outer. Therefore, with as much justification as in the case of perfume, we affirm its reality and its active manifestation.

The Prophet, in our subject text, used a peculiar phrase. He said, "*His Word was in mine heart*, as a burning fire shup up in my bones." The mystical Gospel of St. John the Seer, than which nothing more valuable to the true mystic has ever been written before or since the time of Christ, advises us that a "Word" was made flesh. Flesh means, in this sense that a vital command of Deity became incarnate. To be incarnate means "in flesh." Flesh, in, by and of itself is inert unless something we vaguely call "life" vitalizes it.

After the risen Christ had expounded the law to the two men of Emmaus and then disappeared, they used the same exclamation as Jeremiah, saying "Did not our heart burn within us"? (*Luke, xxiv; 32*). When the Word, or the Deific Command Incarnate burns in the human heart like a fire, it is because something definite and unique has taken place in the experience of the person. The Prophet had awakened because of a distressing experience. The two men journeying to Emmaus had awakened because of a wonderful contact. *Kundalini* had become active in each case.

The modern initiate, if he is truly an initiate, not of degree peddlers but of the Spirit, will feel a Word burning in his heart as his individual *Kundalini* becomes active and his whole being commences to respond in a wonderful and joyous manner to the new spirit that motivates him.

This subject of the *kundalini* is so important, that explicit instructions for its awakening cannot, with good judgment, be given out to a general student public. It is treated intensively, with specific instruction, in the Post-Graduate Series of this Fraternity. These Post-Graduate Series are available to students *who have satisfactorily completed the Secret Work* in Spiritual Alchemy.

#### PROBLEM

A brief, concise essay upon the subject of the *Kundalini* is invited, to show the individual concept gained by the reading and study of this lesson.

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Dear Companions

We have come to the end of our Alchemical presentation. Some parts of it have been tedious; nonetheless, for those serious about this work, the series is invaluable. I have often remarked to you that those who are gathered here represent a mature and serious group of sojourners.

Again, and as has been said more than once, the work of the I.C.O.M.S. is to present to you the authentic Initiatic Teachings. These are coming from the heritage of the Martinists, Rose+Croix, Alchemists, Kabalists & Gnostics. It is up to each one of you to study, assimilate and synthesize the material! *To take what you can use ... and discard the rest!* Please always remember this! We are NOT here to foist some particular opinion on anyone! *THERE IS ONLY ONE TRUTH but each person must learn to discern and perceive that truth for himself!* Those immature persons who are unwilling to think for themselves and who wished to be spoonfed — and told what to believe and what not to believe — fell by the wayside long ago!

You who are here are of the Advanced Humanity and I say to you: be of good cheer, you are of the Elect, recognize the hierarchal ladder and where you stand on it. But let not pride slay you, be ever-ready to help those in need of encouragement and give a helping hand.

Just this week we received the following letter from a Companion:

.... These lessons are wonderful. Yes, you can feel the difference after practicing the light exercise with the prayer in Liber 27. We put these exercises to work in our daily lives and have had some great experiences. After starting to work at a new job the person that was to help me was very cold. When time came for our break the opportunity was given me to use the "light" exercise given in the lesson we had just received from you. On returning to the office this person's whole attitude was changed and she accepted me readily. This really impressed me very much because we really do need to put to use in daily life the lessons and techniques we are given. It has made a big difference in our affairs. Thank you very much. It is hard to tell you what impresses me most because each lesson is wonderful. One that stands out in my mind that answered a question we could not find an answer to was about the Egregor. It was never explained as thoroughly as in these lessons. Also, the effect of regular rhythmic breathing really does clear the mind and induce calmness. When you practice these techniques THEY DO WORK, and that in itself is WONDERFUL. Thank you very much."

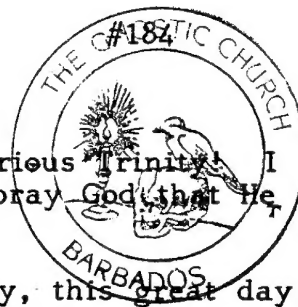
We are approaching Liber 50. At that time we will have a major statement to make concerning our future direction.



And now, dear Companions, we must bring this Liber to a close. At Easter just past, Most Reverend Bishop Tau Gregorious, Patriarch of the Universal Gnostic Church, was in Barbados for certain functions. His address, given on Easter Sunday, contained much food for thought; because of its fresh insights, and in keeping with our attempt to present lively and stimulating material, we share it with you:

Brethren:

Greetings in the Name of the Most Holy and Glorious Trinity! I give you my sincere Apostolic Benediction and pray God that He pour His blessings upon you.



Many people gather on Easter Sunday, this great day, to reflect on the meaning of Jesus' life, of which there are so many interpretations. Today, however, I would like give you a slightly different frame of reference with which to view the Easter experience.

As we look backward to those momentous days, we might see in our mind's eye, throngs of faithful gathered around the tomb in sadness and remorse, if not in expectation of the astounding demonstration taking place. Jesus, on the other hand, seemed to understand the whims of the passing throng who followed him for the loaves and fishes, — and even his close disciples of whom he said "Could you not watch with me one hour?"

As the dark hour closed in on Jesus, the followers diminished in number, the disciples fled, all but young John with the two Marys remained at the cross. Peter had denied knowing Jesus; Judas had betrayed him for reasons not clearly known. One by one, even after paying their respects, they all went to their homes.

So, on that first Easter Sunday, early in the morning, before dawn, there was found but one lonely figure at the tomb, one remnant of the great crowds that had hailed Jesus the week before. The great paradox is that this one was not a disciple, not even a member of his family, no one whom it might be felt would be fit for so great an honour — for this one was Mary of Magdala.

Who was this Mary Magdalene? She was from the thriving and prosperous town of Magdala, obviously from an affluent family and of great means herself. Tradition, maybe

erroneously, identifies her as the woman taken in adultery and saved from stoning by Jesus. She was certainly the sort of member of society that lives a free and easy kind of life — she was given to indulging in the senses. Kahlil Gibran, in his great work, *Jesus, Son of Man* has Mary of Magdala relating her experiences with Jesus: "I saw him sitting in the shadow of the cypress tree across my garden ... and I gazed at him, and my soul quivered within me, for he was beautiful ... I left my house and walked towards him. Was it my aloneness, or was it his fragrance that drew me to him? Was it a hunger in my eyes that desired comeliness, or was it his beauty that sought the light of my eyes? Even now I do not know ... When I reached him I said, 'Good morrow to you.' And He said, 'Good morrow to you, Miriam.' ... And I said to him, 'Will you not come to my house?' And he said, 'Am I not already in your house?' I did not know what he meant, but I know now ... And I said, 'Will you not have wine and bread with me?' And he said, 'Yes Miriam, but not now.' ... Not now, the voice of the sea was in those two words, and the voice of the wind and the trees. And when he said them unto me, life spoke to death. For, mind you, I was dead. I was a woman who had divorced her soul. I was living apart from this self which you now see. I belonged to all men, and to none. They called me 'harlot,' and 'a woman possessed by devils.' I was cursed and I was envied. But when his dawn-eyes looked into my eyes, all the stars of my night faded away, and I became Miriam, only Miriam, a woman lost to the earth she had known, and finding herself in new places ... Then he looked at me and said, 'You have many lovers, and yet I alone love you. Other men love themselves in your nearness. I love you. Other men see in you a beauty that shall fade away, and in the autumn of your days that beauty shall not be afraid to gaze at itself in the mirror, and it shall not be offended. I alone love the unseen in you.' ... And then he walked away ... I knew not, but on that day the sunset of his eyes slew the dragon in me, and I became a woman."

Perhaps this is a poetic interpretation of her healing, but it did take place in one way or another. She then became a true disciple. We see the figure of Mary of Magdala surfacing occasionally in the Gospel story, enough to indicate that even though she was not admitted to the inner circle of that male-dominated society, she was a faithful follower. We read later: "It came to pass afterwards that he went through every city and village preaching and spreading the glad tidings and Mary called Magdalene and others ministered to him of their substance." In other words, they were there with financial support. She is also reputed to be the woman who came with an alabaster box containing very precious ointment which she poured over Jesus' head. While the disciples criticized the act as wasteful, Jesus defended it, saying that it should always be a memorial of her.

So, Mary of Magdala, one of the faithful, had been strengthened through the healing of her personal weakness. She was present at the cross, along with Mary, the mother of Jesus,

and John. She followed as Jesus' body was borne to its tomb in the garden. All the others had departed, and we find the lone figure continuing to wait. John tells the story: "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away." So, she ran and told Peter and John; they were skeptical, but they came running to see for themselves. They found the tomb empty and thus assuming that someone had stolen the body, they departed, and Mary was alone again. It was in that time of aloneness that she had the vision of Jesus coming to her, and He was there, talking to her, and finally telling her to inform the disciples that he would see them again. Dutifully she went, and Mary of Magdala then vanishes from view in the Gospels.

But note this: it was Mary alone who had been present at the resurrection, who had seen Jesus, had talked with him, had touched him. There are those who have said that since the resurrection is the whole foundation on which Christianity evolved, and Mary is the only one who really had a firsthand experience of it, that she may well be responsible for the founding of Christianity. This is interesting, is'nt it?

So, as you sit beside that radiant tomb on Easter Day, this experience may happen to you, and quicken in you a sense of Easter overcoming. Mary Magdalene represents the inner hunger, or soul consciousness, in each person — that will lead you to the deepest, fullest allegiance to Truth — if you will but listen. Actually, Truth is normally caught through the intellect. But we are so often over-read and under-done! We involve ourselves in intellectual analyses of metaphysical things, but the final overcoming can only be experienced *within* ourselves — in the soul — in a sense of love, in our feeling-nature.

There is a crying need for liberation of the Divine feminine in man. This is so often overlooked by both the proponents and the opponents of the women's liberation movement, who talk about a male-dominated society (which is undoubtedly true). But the great need is not so much for liberation of women, per se, as it is for a liberation of the *Divine feminine in ALL persons* — an appreciation of the mystical in all persons, along with a love of Truth and beauty.

Never be afraid to express your feelings, brethren. Never be afraid to be spiritual! The transcendence of life, the key to all over-coming, always lies within. It is the Mary Magdalene of us that really believes in the power of resurrection. No matter how dark the way or how hopeless something appears, believe in the depth of yourself, in your innate spirituality, and know that you can overcome. The Mary Magdalene factor will not give up. In the Book of Job, Eliphaz says "When they cast thee down, thou shalt say there is lifting up." This is the resurrection principle; this is the thing that was felt and experienced by Mary of Magdala. It is revealed by every overcoming you have ever made. These are your successes — emphasize them, and make a habit of success!



The alchemist and his *soror mystica* pray below the waters of the sky. Above, the angels support the vessel containing Neptune with Sol and Luna, beneath the Sun.